

Cultural Stories and Lexical Choices in the Informal Speech of Sukabumi Teenagers: A Linguistic Ethnography

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Abstract. This study aims to examine how lexical choices and cultural narratives contribute to the construction of identity in the informal speech of adolescents in Sukabumi. Specifically, it seeks to analyze the ways in which adolescents express local identity, social belonging, and cultural values through their everyday linguistic practices. Using a linguistic ethnographic approach, the research draws on Sociolinguistic Variation Theory (Labov, 1972; Eckert, 2012) and Linguistic Ethnography (Rampton et al., 2015) to explore how variations in language use reflect broader social and cultural dynamics within the community. The research explores how adolescents negotiate between local traditions and global influences in everyday language practices. The study employed a linguistic ethnographic method combining participant observation, recorded natural conversations, and in-depth interviews with adolescents in Sukabumi City and Regency, West Java. This approach enabled an in-context exploration of how language use, cultural narratives, and identity construction emerge in the participants' everyday interactions. The findings reveal that adolescents' lexical repertoire consists of four dominant categories: popular youth vocabulary, agrarian and familial lexicon, global borrowings, and emotional-aesthetic terms. These categories demonstrate the dual functions of language as both a communicative tool and a marker of identity and solidarity. Cultural stories emerging from adolescents' speech reflect kinship ties, agricultural traditions, religious practices, aesthetic self-care, and digital globalization, illustrating the hybridization of local and global values. Furthermore, the grammatical structures of adolescent speech—dominated by simple declaratives, imperatives, ellipsis, and code-mixing—indicate strategies tailored for digital communication and identity projection. Overall, this study concludes that Sukabumi adolescents' informal speech embodies a process of cultural negotiation and glocalization, wherein traditional values are preserved yet reinterpreted within the framework of modern youth culture. The research contributes theoretically to the study of language, identity, and culture, while providing practical insights for educators, linguists, and policymakers in understanding the sociocultural dynamics of adolescent language use in contemporary Indonesia.

Keywords: adolescent identity; cultural stories; lexical choice; linguistic ethnography; globalization; sociolinguistic variation; Sukabumi

Introduction

Language is both a reflection of cultural identity and a medium through which social meanings are negotiated within a community. Among adolescents, language use serves not only as a tool for communication but also as a means of constructing solidarity, identity, and the representation of cultural values. Adolescents often employ unique and innovative lexical choices influenced by both local and global factors such as social media, music, and popular culture. Recent research in Indonesia confirms this: for example, Sulistiyarini & Prasetyo (2024) analyze how adolescents on TikTok use new language variants ("language variation" and neologisms) reflecting evolving social identities. Similarly, Supri, Nur, Yuliawati & Amalia (2023) investigate multilingual female adolescents in Bandung and show how language variation (including lexical variation) mediates gendered identity in youth speech. In the context of Sukabumi, a region with a strong Sundanese cultural foundation, adolescent interactions reveal an intriguing phenomenon: adolescents stand at the

crossroads between preserving local cultural stories and embracing influences of Indonesian as well as global languages. This phenomenon is highly relevant to be examined through a linguistic ethnographic approach, as it enables the exploration of the intricate relationship between lexical choice, adolescent identity, and cultural stories constructed in informal speech. Recent global findings support this: for instance, Budiman & Liu (2025) show how Global Englishes influences identity, creativity, and willingness to communicate in multilingual settings. This study uses Sociolinguistic Variation Theory (Labov, 1972; Eckert, 2012), which emphasizes that language variation is closely related to social, cultural, and identity factors of its speakers. This is further reinforced by Linguistic Ethnography (Rampton et al., 2015), which highlights the interconnection between everyday language practices and the socio-cultural dynamics of a community. Accordingly, this study integrates frameworks of variationist sociolinguistics and linguistic ethnography to uncover the meanings embedded in the lexical choices of Sukabumi adolescents during informal interactions. The benefits of this study are threefold. Theoretically, it contributes to the body of knowledge in linguistic ethnography by examining the relationship between cultural stories and lexical variation in Indonesian youth communities, building on recent regional work such as Sulistiyarini & Prasetyo (2024), Supri et al. (2023), and others. Practically, it provides insights for educators, linguists, and policymakers in understanding the dynamics of adolescent language use as part of cultural identity formation—especially in contexts of strong local culture. Socio-culturally, it reveals how Sukabumi adolescents negotiate local and global cultural values through their everyday language practices. The objectives of this study are: (1) to describe the forms of lexical choices used by Sukabumi adolescents in informal speech; (2) to analyze how cultural stories are manifested in adolescents' linguistic practices; (3) to reveal the relationship between lexical choice, identity, and the socio-cultural dynamics of Sukabumi adolescents. Previous studies have addressed related issues. For instance, Sulistiyarini & Prasetyo (2024) examined lexical variation among adolescents on social media and found evidence of new vocabulary, emotive functions, and sociolinguistic background factors influencing variation. Supri et al. (2023) studied female adolescent speech in Bandung and observed how lexical variation corresponds with gendered identity and multilingual repertoires. However, prior studies tend to focus on digital environments or public spaces, and very few apply the linguistic ethnographic approach to face-to-face informal interactions among adolescents in culturally rich local contexts. Moreover, the explicit relation between local cultural stories (Sundanese, local folklore, community narratives) and lexical choice remains underexplored. Based on the above discussion, this study addresses the following research problems: (1) What forms of lexical choices emerge in the informal speech of Sukabumi adolescents? (2) What cultural stories are reflected in the informal speech of Sukabumi adolescents? and (3) How are lexical choices related to the social and cultural identities of Sukabumi adolescents? It is important to note that the scope of this research is limited to adolescents in Sukabumi City and Regency, West Java, and focuses only on informal, face-to-face speech contexts rather than digital or written communication. Consequently, the findings may not be fully generalizable to other regions or sociolinguistic settings. The limitation of sample size and cultural focus, however, allows for a more in-depth linguistic ethnographic exploration that captures the nuanced relationship between language, culture, and identity within this specific local context.

Methods

This study employed a qualitative approach using the linguistic ethnography method, which was selected to gain an in-depth understanding of Sukabumi adolescents' language practices, particularly in relation to identity construction and the expression of cultural stories. The linguistic ethnography approach emphasizes the close interconnection between linguistic forms and the socio-cultural contexts in which they are produced (Rampton et al., 2015). This methodological framework allows the researcher to explore how adolescents' lexical choices in informal settings reflect their negotiation of local and global identities. The research was conducted in Sukabumi City and Regency, West Java, focusing on spaces where adolescents typically gather, such as secondary schools, city parks, cafés, and youth community centers. The research subjects consisted of adolescents aged 15–19 years who reside in Sukabumi and engage in both formal and informal communication

settings, including educational environments, peer groups, and hobby-based communities. The number of participants was determined based on the principle of data saturation, meaning data collection continued until no new themes emerged.

The data sources of this study comprised both primary and secondary materials. The primary data included adolescents' informal speech obtained through direct observation, recorded conversations, and in-depth interviews. Secondary data were gathered from supporting materials such as field notes, conversation transcripts, and relevant literature on youth language use and Sundanese cultural values. Data collection was carried out through several techniques, namely participant observation, conversation recording, in-depth interviews, and field note documentation. Participant observation allowed the researcher to capture natural linguistic behavior in authentic contexts, while recorded conversations (conducted with consent) provided accurate material for lexical and narrative analysis. In-depth interviews were used to explore participants' perceptions of language use and cultural identity, and field notes were employed to document social contexts, non-verbal cues, and situational details surrounding each interaction. In this study, the researcher functioned as the primary instrument (human instrument), as their role was central in collecting, interpreting, and contextualizing the data. Supporting instruments included observation sheets, semi-structured interview guides, audio and video recording devices, and field notebooks that ensured systematic data collection.

Data analysis followed the linguistic ethnography framework, integrated with discourse analysis to interpret how language reflects cultural and social meanings. The analytical process consisted of several stages: (1) data transcription, in which recorded conversations were transcribed in detail; (2) thematic coding, used to categorize lexical choices into forms such as local vocabulary, slang, hybrid lexicons, and global borrowings; (3) cultural narrative analysis, aimed at identifying the values, identities, and cultural representations embedded within lexical usage; and (4) contextual interpretation, connecting the linguistic findings to broader socio-cultural dynamics among Sukabumi adolescents. To ensure the credibility and validity of the findings, multiple validation techniques were applied. Technique triangulation was used to compare results from observation, recordings, and interviews, while source triangulation involved cross-checking data from different adolescent groups and interaction settings. Member checking was conducted by sharing preliminary findings with participants to confirm interpretative accuracy. In addition, peer debriefing sessions were held with other researchers and experts in linguistic ethnography to strengthen analytical reliability and minimize researcher bias.

Result and Discussion

Lexical Choices in the Informal Speech of Sukabumi Teenagers

Lexical choice is a crucial aspect of linguistic ethnography, as the vocabulary employed by speakers functions not merely as a communicative tool but also as a representation of identity, values, and sociocultural positioning (Labov, 1972; Eckert, 2012). In the case of Sukabumi teenagers, data drawn from Sukabumi adolescent vlog reveals a diverse lexicon that reflects intersections between local cultural values (agrarian life, family relations) and global influences (social media, beauty products, foreign borrowings). The purpose of this lexical analysis is to map out the forms of vocabulary that emerge, trace their sources, and examine their communicative functions. In doing so, it becomes possible to understand how Sukabumi adolescent lexical choices reflect the sociocultural dynamics of Sukabumi adolescents in the digital age.

Based on the data, Sukabumi adolescent lexical choices can be classified into four broad categories:

Everyday and Youth-Popular Lexicon, examples: *balik lagi*, *edisi*, *siap-siap*, *salfok*, *seru banget*, *ketawa-ketawa*. These lexical items represent the informal register typical of teenagers in digital spaces. They function to strengthen intimacy, casualness, and expressivity. For instance, *salfok* ("*salah fokus*," or "misfocused") is a creative neologism originating from digital communities that has spread into everyday conversation.

Agrarian and Familial Lexicon, examples: *ngabuburit*, *ladang*, *ngambil padi*, *ibu*, *nenek*. These lexical items

highlight Sukabumi adolescent background, which remains connected to traditional agrarian life and familial ties. The word *ngabuburit*, for example, denotes not only the activity of passing time before breaking the Ramadan fast but also reflects a culturally embedded practice in West Java.

Global and Modern Lexicon, examples: micellar water, effortless, mini vlog, guys. This category signifies the penetration of global culture into youth language. The English word guys serves as a universal digital greeting, while micellar water references a global beauty product, signaling the influence of international consumer culture.

Emotional and Aesthetic Lexicon, examples: *seru banget*, *kusam banget*, *bersihnya* effortless *banget*. These choices display the speaker's subjective evaluations of activities or appearances. Emotional and aesthetic vocabulary functions both to engage the audience and to represent teenage beauty standards.

Contextual Analysis

Sukabumi adolescent lexical choices do not appear randomly but are context-dependent. In her vlog, she narrates daily activities (going to the fields, harvesting rice, cleaning her face) with a register tailored for a digital audience, producing a blending of local and global lexicon: When discussing fieldwork, she uses local terms (*ngambil padi*, *ladang*, *ibu*, *nenek*). When shifting to skincare routines, she employs global vocabulary (micellar water, effortless). When addressing her digital audience, she adopts popular youth expressions (*guys*, *mini vlog*, *balik lagi*). This interplay shows that Sukabumi adolescent lexical repertoire is not only a reflection of everyday life but also a communicative strategy for bridging her local world (Baduy/Sukabumi) with the global (YouTube/social media).

Social Functions of Lexical Choice

Drawing on Sociolinguistic Variation Theory (Labov, 1972), lexical variation fulfills distinct social functions. The most salient in this data are:

Identity Function: local lexicon (*ladang*, *ngambil padi*, *nenek*) indexes agrarian and familial identity. Global lexicon (micellar water, guys, effortless) indexes openness to digital global culture.

Solidarity Function: Popular expressions (*salfok*, *balik lagi*, *seru banget*) foster rapport with teenage audiences who share similar social media experiences.

Promotional and Persuasive Function: Product-related lexicon (micellar water, effortless) functions as persuasive language in promoting beauty products.

Lexical Choice as Cultural Negotiation

Sukabumi adolescent vocabulary illustrates an ongoing negotiation between local and global values. On one hand, she maintains stories of traditional life through references to fieldwork and family. On the other, she positions herself within the global community through digital jargon and international beauty products. This aligns with the perspective of Linguistic Ethnography (Rampton et al., 2015), which emphasizes that everyday language practices are embedded in sociocultural dynamics. In this case, Sukabumi adolescent lexical choices reveal how a Baduy teenager from Sukabumi negotiates her place between two worlds: the traditional local community and the global digital sphere. Several important observations arise from this analysis:

Language Orientation Shift: despite living in a Sundanese cultural area, Sukabumi adolescent does not use Sundanese in her vlog. Instead, she predominantly uses Indonesian with English borrowings, suggesting a shift in language orientation from local (Sundanese) to national (Indonesian) and global (English).

Teenage Linguistic Creativity: innovative forms such as *salfok* and reduplication (*ketawa-ketawa*, *ngobrol-ngobrol*) showcase youth linguistic creativity. Language here functions as both communication and self-expression, tied to lifestyle and identity.

Hybrid Identity Representation: Sukabumi adolescent lexicon embodies a hybrid identity: a teenager who participates in traditional agrarian life while simultaneously belonging to a global digital generation.

From the analysis of the first research problem, it can be concluded that the lexical choices in the informal speech of Sukabumi teenagers consist of popular youth vocabulary, local agrarian lexicon, global borrowings, and emotional-aesthetic terms. These lexical items serve not merely as communicative tools but as representations of identity, solidarity, and cultural negotiation between local traditions and global modernity.

Cultural Stories in the Informal Speech of Sukabumi Teenagers

Language is not merely a communicative tool; it also functions as a medium for representing cultural values. Every utterance encodes traces of social practices, norms, and symbolic systems that define a community's worldview (Geertz, 1973; Duranti, 1997). In the context of Sukabumi adolescent Baduy's vlogs, speech does not only narrate daily activities but also encapsulates cultural stories that illuminate how teenagers in Sukabumi position themselves at the intersection of local tradition and digital globalization. Here, cultural narrative is understood as a meaning-making construction achieved through language, which reveals how teenagers articulate their social worlds—family relations, agricultural activities, religious rituals, and aesthetic aspirations related to self-care and body image.

Identification of Cultural Stories

From Sukabumi adolescent vlogs, several layers of cultural stories emerge prominently:

Stories of Family Life, example: "*Ini lagi sama ibu, sama nenek, kita mau ke ladang.*" This utterance highlights the centrality of kinship ties in the daily lives of Sukabumi teenagers. The involvement of both mother and grandmother in farming activities illustrates a social structure where family remains the axis of communal life.

Agrarian and Local Traditions, example: "*Kita mau ngambil padi di ladang.*" This narrative underscores the enduring agrarian orientation of rural West Java communities. Despite ongoing processes of modernization, agricultural practices continue to occupy a significant role in shaping the identities of young people.

Religious and Ritual Practices, expressions such as "*ngabuburit*" embody cultural practices tied to Islam that remain firmly integrated into Sundanese daily life. These linguistic choices show how religious identity is continuously reaffirmed, even when expressed through digital media spaces often perceived as secular.

Aesthetic and Self-Care Stories, example: "*Aku bersihin muka pakai micellar water, jadi wajahnya bersih banget, effortless.*" This narrative reflects the significance of bodily aesthetics within the self-representation of modern adolescents. Here, personal grooming is not merely a hygienic necessity but also a lifestyle practice influenced by global beauty industries.

Digital and Globalized Stories, example: "*Hai guys, balik lagi di mini vlog aku.*" Such utterances demonstrate the integration of global digital culture into everyday teenage life in Sukabumi. The identity of being a content creator situates adolescents within a cultural sphere where popularity, exposure, and visual aesthetics shape social positioning.

Interpreting Cultural Meanings

Viewed through the lens of Linguistic Ethnography (Rampton et al., 2015), these cultural stories can be seen as representations of cultural hybridity (Bhabha, 1994), where local and global values intersect to produce new identities.

Family as the Core of Local Culture: stories centered on family continuity reaffirm the significance of kinship in Sundanese society. The grandmother's presence in farming activities reflects the intergenerational transmission of agrarian knowledge.

Agriculture as Local Identity: words such as *ladang* and practices such as *ngambil padi* show that Sukabumi adolescent life remains tied to traditional agricultural practices. Yet these practices are no longer confined to local communal spaces but are instead displayed globally on platforms such as YouTube.

Religion as Public Culture, the use of *ngabuburit* signals not only the anticipation of breaking the fast during Ramadan but also the public performance of religious identity in digital spaces. This illustrates the

mediatization of religion (Hjarvard, 2008), where religious practices gain visibility and new meanings in online contexts.

Body Aesthetics as Modern Narrative, references to skincare practices such as micellar water represent a shift in adolescent values, where self-identity is increasingly linked to the body and shaped by global beauty standards. In this way, self-care becomes a form of cultural capital.

Social Media as Cultural Arena, vlogging transforms cultural stories from domestic or local contexts into transnational domains. Culture is no longer confined to lived practice but becomes an object of representation, negotiation, and even commodification in digital marketplaces.

Functions of Cultural Stories

The stories identified above serve several cultural functions:

Connecting Past and Present: agricultural practices and kinship ties highlight continuity between traditional values and contemporary contexts.

Demonstrating Hybrid Identities: Sukabumi adolescent presents herself both as a Sukabumi/Baduy teenager rooted in tradition and as a globally oriented digital influencer.

Constructing Self-Image in Public Spaces: references to self-care practices enable teenagers to construct modern identities that align with prevailing beauty and lifestyle norms.

Projecting Local Culture onto Global Platforms: by narrating local practices such as ladang work or ngabuburit through vlogs, teenagers transport local cultural expressions into transnational arenas.

The cultural stories emerging from Sukabumi adolescent speech embody both convergences and tensions between local and global cultural spheres. Convergences: Traditional values (family, agriculture, religiosity) are expressed within modern formats (vlogs, self-care routines). This demonstrates the adaptability of local cultures in negotiating with globalization; tensions: Notably, the language of narration is Indonesian with frequent English insertions rather than Sundanese. This reflects a process of linguistic displacement, where the local language is marginalized within cultural representation. Such displacement signals a tension between the visibility of local cultural practices and the invisibility of the linguistic medium that historically carries them. This aligns with Robertson's (1995) concept of glocalization, where global processes interact with local contexts to produce hybridized cultural forms. Sukabumi adolescent speech thus represents neither a complete abandonment of tradition nor an uncritical adoption of global norms but rather a negotiated blend that characterizes contemporary youth culture in transitional spaces.

The analysis reveals that cultural stories in Sukabumi teenagers' informal speech encompass five interrelated domains: kinship, agriculture, religion, aesthetics, and digital globalization. These stories do not exist in isolation but intertwine to construct hybrid identities. Accordingly, the second research question is answered: the cultural stories emerging in the informal speech of Sukabumi teenagers reflect an ongoing negotiation of identity that weaves together traditional values (family, agrarian, religious) with modern orientations (digital self-expression and global aesthetics). In this sense, Sukabumi adolescent speech exemplifies how youth culture in Sukabumi engages in cultural translation, carrying local practices into global contexts while simultaneously redefining what it means to be a teenager in contemporary Indonesia.

Grammatical Structures in the Informal Speech of Sukabumi Teenagers

Grammatical structure is a crucial dimension in linguistic ethnography, as it reveals how speakers construct meaning, regulate social relations, and project identities (Halliday & Matthiessen, 2014). The informal speech of Sukabumi teenagers, as exemplified in Sukabumi adolescent vlog, displays distinctive grammatical patterns that are simple, economical, yet strategically communicative. Teenagers' utterances in vlogs are largely narrative, descriptive, and expressive in nature. Sentences are typically short, direct, sometimes elliptical, and frequently interspersed with foreign vocabulary. They often lack formal conjunctions or complex structures, reflecting the inherently dynamic and fluid character of informal spoken discourse.

Emerging Sentence Patterns

Based on the transcript of Sukabumi adolescent vlog, the following grammatical patterns are most frequently observed:

Simple Declarative Sentences, example: “*Aku lagi di ladang sama nenek*” (“I am at the field with grandma”). These utterances convey straightforward statements, commonly structured as subject + predicate + adjunct, without complex subordination.

Mild Imperatives, example: “*Jangan lupa like dan subscribe*” (“Don’t forget to like and subscribe”). This imperative form maintains interaction with the audience. It reflects the digital culture of content creation, where audience engagement is central.

Exclamatory Sentences, example: “*Cantik banget hasilnya, effortless!*” (“The result is so beautiful, effortless!”). Such forms convey spontaneous emotion, embodying the expressive style of adolescent discourse.

Elliptical Sentences, example: “*Lagi sama ibu, di ladang*” (“With mom, at the field”). Here, the subject is omitted since it is inferable from context. Ellipsis typifies informal spoken interaction.

Simple Connectives, example: “*Terus kita ke rumah nenek, habis itu langsung ke ladang*” (“Then we went to grandma’s house, after that straight to the field”). Connectors are limited to *dan* (and), *terus* (then), *habis itu* (after that), while formal subordinators such as *meskipun* (although) or *karena* (because) are rarely used.

Distinctive Grammatical Features

Syntactic Simplicity: complex sentences with subordination are rare. Simplicity enhances clarity and accessibility, suited to the immediacy of social media communication.

Ellipsis, example: “*Di ladang, sama nenek*” (“At the field, with grandma”). Ellipsis demonstrates the economical nature of adolescent speech, where shared context compensates for omitted elements.

Grammatical Mixing: simple English structures occasionally appear, e.g., “So, today I want to show you...”. This indicates that code mixing extends beyond vocabulary into syntax.

Nominalization and Adjectivization: expressions such as “effortless”, “fresh”, or “natural look” reflect a tendency toward evaluative and descriptive language, foregrounding qualities rather than actions.

Grammatical Implications for Identity

Sukabumi adolescent grammatical choices serve as markers of adolescent identity in digital spaces:

Simple sentences → signify egalitarian, informal, peer-oriented communication. Digital

imperatives → highlight her role as a content creator attuned to platform engagement.

Exclamatives → reflect an expressive, stylistic youth identity centered on emotion and spontaneity.

Ellipsis → affirms the oral, conversational character of adolescent discourse.

Grammatical mixing → indexes global youth culture, situating Sukabumi adolescents within transnational linguistic trends.

Thus, grammar functions not merely as a structural resource but as a symbolic tool for negotiating social and cultural identity. Sukabumi adolescent grammatical structures can be interpreted along three dimensions:

As Representations of Orality: informal spoken language is characteristically simple, elliptical, and expressive. The vlog context amplifies this spontaneity.

As Mediated Strategies: brevity and clarity are strategic for digital communication, aligning with the attention economy of platforms like YouTube, where concise stories are favored.

As Local-Global Tensions: while grounded in local activities (farming, family, communal practices), Rumsyah’s discourse is shaped by global styles (imperatives, guys, subscribe). This linguistic hybridization reflects the interplay between local rootedness and global orientation in adolescent identity.

The grammatical structures in the informal speech of Sukabumi teenagers, particularly in Sukabumi adolescent vlog, are characterized by: a dominance of simple declaratives; frequent use of digital imperatives; elliptical and exclamatory forms; and occasional incorporation of English syntax. These patterns foster stories that are accessible, engaging, and expressive, while simultaneously projecting a hybrid adolescent identity—locally grounded yet globally connected. Accordingly, the third research question is addressed: the grammatical structures that emerge in Sukabumi teenagers' informal speech embody simplicity, expressiveness, and digital communicative strategies, thereby reflecting cultural identity in the digital age.

Conclusion

This study demonstrates that the informal speech of Sukabumi adolescents is not only a medium of communication but also a site where identity, solidarity, and cultural values are actively negotiated. The analysis of lexical choices reveals four main categories—popular youth vocabulary, agrarian and familial lexicon, global borrowings, and emotional-aesthetic terms—each carrying distinct social and cultural functions. These lexical items highlight adolescents' ability to position themselves simultaneously within local traditions and global youth culture. Cultural stories embedded in adolescent speech reflect an ongoing negotiation between family-based kinship, agricultural practices, religious rituals, aesthetic self-care, and digital globalization. These stories illustrate hybrid identities in which traditional values coexist with modern orientations, projecting local culture into global digital arenas. Furthermore, the grammatical structures employed—characterized by simplicity, expressiveness, ellipsis, and occasional English syntax—serve as communicative strategies suited to the immediacy of digital platforms while also reflecting global youth linguistic styles. Overall, Sukabumi adolescents' informal speech exemplifies the dynamics of glocalization, where local cultural stories are maintained yet reshaped through the influence of national and global linguistic resources. By employing a linguistic ethnographic lens, this research underscores how language practices embody cultural hybridity and identity formation in contemporary Indonesian youth communities. The findings contribute to sociolinguistic theory and provide valuable insights for educators, linguists, and policymakers regarding the cultural and linguistic negotiations that shape adolescent identity in the digital age.

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